THE VOICE OF THE PULPIT

LIMITED TO THE WORTHY.

Rev. L. D. Temple, of the First Baptist Church, Brattleboro, Vt., Inquires "Who Are the Worthless?"

"I came not to call the righteous, but sinners, to repentance."-Mark ii, 17.

An American citizen, well known for

not in the reach of the degraded." in it drunkards, harlots, paupers and all serts of criminals. They are transgressors scouring of society." They are regarded already quoted would appear to be one of the number, as unworthy of help. The motto of these thinkers would seem to be: "Encourage the worthy. Let the worthless perish.

Not thus was the example set for us in the conduct of the Great Teacher. He came to put a ladder in the reach of publicans and worse. By its aid some of them, like the Magdalen or the lunatic of Gadara, mounted to a better life. After all, there may not be so great a moral chasm between an aspiring Pharisee and a dissipated prodigal. In biblical speech they are both classed as "sinners against God." What, anyhow, is a sinner? Call him a deserter from the ranks of righteousness. Call him an Anarchist, defying the higher laws of the universe. Call him a striker against a just employer whose are all the fields and industries of this world. Call him one who is out of sympathy with those plans of redemption in which alone there is hope for the upward progress of our race. Scripture sums it up and calls him one whose mind is in "enmity against God." He may be all this and be very aspiring, In fact, the more aspiring he is for selfish ends, the less he is likely to care for God, man or devil. So far as terms of righteousness can express his moral worth it is written in ciphers.

But no human being is absolutely worthless, for there is an ever-present opportunity for repentance and consecration of of Jesus was to save the lost because He saw worth in the so-called worthless. Ought we not to extend a helping hand to the reach of all. the most unpromising of our fellow-men?

The condition of some among the sub-Is a child to be blamed for having had a If it is bred among the worst of surroundworthless should be offered no gospel of knowledge of a better life. help, is to condemn offhand to lasting savagery a portion of our population who have never had a chance.

The fact is the elements of good character lie very near the surface in every Holy Family of Sisters Founded by human life. There is something good in some part of every one's nature. One person may have sympathy, but no other virtue. Another has patriotism, or reverence, or sobriety, or hereism, even when all other good qualities seem hopelessly submerged. Probably you could not go into any prison in America and find any considerable number of the inmates without siderable number of the inmates without

Is, which was swallowed by the sea, and the tradition runs that when the water was rough the spires of the submerged churches could be seen in the hollows of the waves, and that in calmer weather the sweet, low music of sunken bells rose from the depths. In all lives, though submerged in sins and evil deeds, there are place that I quite started when the bell gave a loud clang, clang as I pulled it. I gurneled to see evidences of it. In gospel surprised to see evidences of it. In gospel mission halls, in slum districts, you can see to-night outcasts, drunkards, thieves gathered from the streets at the sound of music and singing "the songs of Zion."

They do not aspire to a religious life, but there is something good in them, and there is something good in them, and Christ had it in view when He loved them and gave himself for them.

Every stage of civilization has its standards of worth and worthlessness. The savage elects as chieftain, rating him of highest worth, one who is the mightiest hunter or most bloody warrior. Jesus assured us that in heaven standards of value are not the same as on earth. We are accustomed to do homage to the pharisees. A haughty, successful, self-willed egotist is at a premium among his fellows. "He is aspiring. Give him, therefore, a chance to make more money." The average man despises the convict or pauper. A bar sinister brands them. "What right have they to get in the way of better men? There is no use in helping them. They are confirmed in evil by having a ladder put in their reach." Such is the opinion of many. The standards of judgment in heaven may reverse the decisions of earth. "The first shall be last and the last first." The heart of the chiefest sinner that is trying to lead a chiefest sinner that is trying to lead a dusky faces expressions which spoke better life is of more value in the eyes of neither of fatigue nor discontent. Conheaven than any prosperous egotist who is satisfied in his phariseeism.

It is extremely suggestive that in the harlots and thieves who are represented as receiving the kingdom of God. Never was a message of hope so assuring, or a way of escape so all-embracing as that made known to fallen humanity in the gospel of Christ. The very fact that one has made complete shipwreck of life is the chiefest gospels it is beggars, prodigals, publicans, complete shipwreck of life is the chiefest reason why he should lift up his voice and vows of renunciation. The colored people call on Jesus for deliverance. The ladder is not placed by Christ in the reach of the aspiring so much as in reach of the non-

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aspiring, for before the manifestation of the all-conquering love of Christ there were few that aspired to the highest things. For those without worth in terms of righteous-AID AND SYMPATHY SHOULD NOT BE ness Christ made His incomparable sacrifice. His mission, according to His own words in our text, was not to the righteous, but to the sinners. He did not come to profit by the flock that kept in the fold, but to go out after the sheep that was lost. He delights in rescue and His sympathies are with the submerged. Should not the church continue His mission and place the ladder where He placed it?

Some cases of moral degeneracy seem at times beyond remedy. They are not so in reality, for in Christian work we have enlisted on our side spiritual forces that business success and philanthropic spirit, are able to cope with the most hopeless has said: "We should help the worthy and human wrecks. The power of discipline not the worthless. We should put the lad- and wise training is little short of marvelder within the reach of the aspiring and ous. In every well conducted State reform school for neglected children we find cases Society has an element called by General of it. Evil habits are broken off and un-Booth the "submerged classes." There are | developed moral forces are called into play Splendid men are developed out of bad boys. This effect is produced by kind against moral, social and industrial laws. treatment and good teaching, inspiring the Some people refer to them as "the off- hopeless and disheartened with the belief that there is something good in them, and by many, and the eminent gentleman that they may yet be respected and selfrespecting members of the community. And, finally, in hosts of cases the higher moral and spiritual principles will become established and a well-rounded character

In working for the redemption of the fallen we are in co-operation with supernatural powers. We have as the basis of our endeavor the work of Christ, an evidence of love for men that has broken more hard hearts than all other agencies combined. Indeed, there is on our side in all Christian work a power that irresistibly makes for righteousness. This was the power that of old met a naked, dangerous savage, living among tombs, and transformed him into one who was seen clothed and in his right mind. No, we need not, we dare not, limit our help to those who seem to be worthy and aspiring. The gospel of Christ is the power of God unto salvation among all classes, and not more so in one class than in another. It is unsafe for any one to say: "This man is worth trying to save. This man is not." No one can tell. We are to sow beside all waters. We are to plant a seed wherever we have a chance.

When a Spaniard eats a peach or pear by the roadside or wherever he is, he digs a hole in the ground with his foot and covers the seed. All over Spain, in conse quence, in the highway and elsewhere, fruit grows in the greatest profusion. A powers to God's service. The supreme aim | faithful disciple, who has caught the spirit of the Master, will despise no human being, but will, if possible, put a ladder in

No one need expect to see all the results following his work which he would like. merged classes is due to early surround- No wrecked human life can be at once ings, for which they are not responsible. made over into saintly character. If the thief on the cross had been raised to life thief for a father, or a harlot for a moth- after his deathbed repentance he would er? If a child has no other home, must it perhaps, have been a disappointment to be condemned for finding one in the street? oversanguine souls. Indeed, in the special cases in which we may become interested, ings, as familiar with vice and crime as it may seem as if our labor had been more fortunate children are with church | wasted, but we shall at least be blameless and school, is it a wonder that it should if we have done what we can, and we may become a social outcast? If its training be sure that many a discouraged soul will could have been right, hereditary evils be given a fresh start with new courage, might have been checked. To say the and many an outcast be brought to the (Copyright, 1896, by Newspaper Sermon Association.)

> MULATTO WOMEN TAKE THE VOWS Four Free Black Women.

Boston Transcript. A sight which invariably attracts the atof strangers in New Orleans is the colored sisters. One so seldom hears of ne-groes professing the Roman Catholic faith many excellent traits. With masterly gentus Victor Hugo shows how the noblest qualities lay near the surface in Jean Val Jean, who was supposed to be a hardened galley convict. There is no one past redemption. Watch for the good in the worst of people and you will be sure to find it.

According to an old Breton legend, there was in that country a seacoast town called the surface was in that country a seacoast town called the first as so associate the black robes of the nun with white, pale faces, the effect is a little startling when a nearer view of a sister of charity discloses the meek, brown face of a mulatto. This little band in New Orleans is known as the holy family of sisters. It was founded as far back as 1842 by four free colored women, who, educated and wealthy, resolved to devote their time and money to those of their race so much less fortunate. The oldest of the four became Mother Juliette, who continued at the head of the sisterhood until her death, eight years ago.

ter.

The hall was dim and wide, with a gray stone floor, and white pillars at the farther end. While I was inwardly commenting on end. while I was inwardly commenting on the and serupulous neatness Sisits severity and scrupulous neatness Sister Frances came to show me about. Sh was rather a small mulatto, with a slender, interesting face, black eyes demurely lowered, and long brown hands meekly folded. Her uniform was a black serge, with a wide, white linen guimpe, a white linen bonnet, the customary black veil, and the inevitable black beads and cross. We ascended the ride control of the restrictions of the restriction of the inevitable black beads and cross. We ascended the wide, easy staircase, and on the first landing I was confronted with the words: "I have chosen rather to be an abject in the house of my God than to dwell in the tabernacle of sinners."

In the boarding departments of the convent Sister Frances told me there were placed as a students. These came from Level and the convent of the convent of the convent students. These came from Level and the convent of t nineteen students. These came from Lou-islana, Mexico, and even South America. They are not only given a good ordinary education, some of them graduating at eighteen, but they also have the advantage of instruction in music if it is desired. Indeed, I could hear the monotonous run of the scales as I passed through the halls, and wondered if the little colored maids hated to practice as much as we used to do when at school. I fancy not, for occanineteen students. These came from Loudo when at school. I fancy not, for occay I caught glimpses of figure at the piano, and saw on the hith dusky nected with the convent is a home for aged and infirm colored men and women In this convent of the holy family there are at present sixty-eight sisters, twenty-six novices and six candidates. The candidates remain for six months, and if at the as a class are always so light hearted and laughter-loving, so fond of gayety and amusement, that such rigid self-denial must necessarily require strength of purpose than that displeyed by the white sisters who devote their lives to religion and charity. And yet in all these years there has been only one who has left the sisterhood after taking the final vows.

Sound Deductive Reasoning.

Utica Observer. An amusing incident occurred in the Hope Chapel Sunday school last Sunday. The lesson of the day was found in the text, "For He shall gird you about with great strength." As the superintendent passed among the classes he finally stopped at one composed of half a dozen pickaninnies, who were doing their best that who were doing their best to absorb the explanations of their teacher.
"Well, Mrs. —," he remarked, "are you getting along nicely to-day with the les-"Well, no." she replied. "I find it rather difficult to make the class understand it." "Why, it shouldn't be so difficult " said the superintendent. "You understand what the word gird means, don't you, children? There were many dubious shakes of the head, but no replies in the affirmative.

"Why, now," he continued, as he moved his hands in front of him in imitation of a man tightening a belt, "supposing you were going to run a race, why would you tight-en your belt?" "To hold your pants up." squawked two of the youngsters in concert, and the super-intendent turned his face to hide the smile that the conclusive deduction had produced.













































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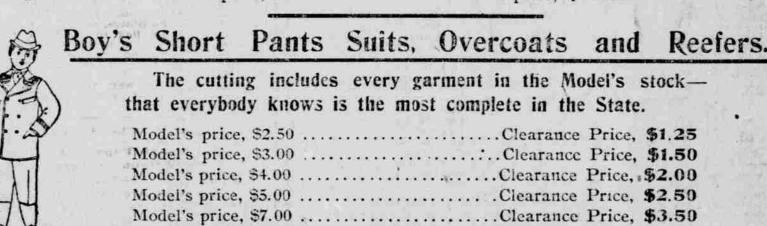
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